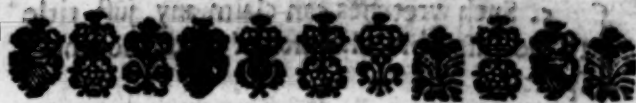


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**Certain QUÆRIES offer'd to the con-
sideration of all serious, and judicious
men, as an Appendix to the Third Dia-
logue in Firmianus and Dubitantius.**

Whether

1. **T**he Protestants building their faith
upon holy Scripture as it is expound-
ed by the First General Councils, and the
common consent of Fathers, build not upon
a very sure foundation?

2. The new Articles of the Church of Rome
are built upon any such Foundation; to wit,
Invocation of Saints, Worshiping of Images,
Transubstantiation, &c.?

3. The Church of Rome, or any other
Church, has power to make New Articles of
Faith, never heard of in the first ages of
Christianity?

4. Many of the Popes of Rome have not
been Monsters rather than Christians; of men,
savage, bloody, and unclean beasts? See *Pla-
tina* the Popes own *Library keeper*.

5. Such wretches can claim any just title to the Infallible assistance of Gods most holy spirit ?

6. Barbarous Cruelty, and true Christianity can dwell in the same breast ? Or whether it be agreeable to a Christian spirit, to be bloody and cruel ? See *Luke 9. 55.*

7. Consequently, Tyranical Inquisition, Fire, and Faggot, be weapons befitting Christian warfare ? *2 Cor. 10. 4, 5.*

8. Forbidding of Marriage to the Clergy, and tollerating Brothel-houses (from which the Pope receives a lusty pension) be not hugely opposite to Christianity, and common morality ?

9. Prayers in an unknown tongue, often repeating of *Pater noster's*, *Ave Maria's*, &c. be not a most ridiculous, foolish way of worship ? See *1 Cor. 14. Rom. 12. 1.*

10. To believe the body and blood of Christ to be corporeally present in the Eucharist, against all our senses, destroys not the certainty of all Tradition, and opens a wide door to let in Atheism and Infidelity ?

11. There be any shew of reason to evince that there is any other Real Presence of Christs body and blood in the Sacrament of the Lords Supper, then what is in the Sacrament of Baptism ?

Whether

12. Any Popish Priest, upon a slender confession, an easy penance, and for the payment of a certain summe of money, can absolve men from their sins, past, present, and for many hundred of years to come? Or release souls from Purgatory? And whether this be not an intollerable cheat? See *Blicha* 6.6. *Psalm* 49.7. *1 Pet.* 1. 18.

13. That Church, which admits into her communion, such members as teach, and practise Treason and Rebellion against their Lawfull Sovereigns, poysoning, and stabbing them, do not erre very grievously? See *1 Cor.* 5. 11. also the *Mystery of Jesuitism, Jesuits Morals, Mr. Fomls's History of their Treasons and Rebellions.*

14. It be not a damnable Doctrine, that a good intention may justifie a bad action? or that any opinion, how erroneous soever, may be safely embraced by the doctrine of Probability? *Rom.* 3. 8.

15. Any member of the Church of Rome can be certain that ever he was baptised by a lawful Priest, intending to baptize him? Or whether he can be certain that he is not a gross Idolater, in worshipping a peice of bread for ought he knows, because he is not certain whether the consecrating Priest, were ever rightly ordain'd, or of his intention when he consecrates?

16. It be rational that any man or company of men should be Judge in their own cause? And consequently whether the Pope or Church of *Rome* ought to be Judge in that controversy which is betwixt us and them, whether ours or theirs be the most sound and orthodox Church?

17. It be rational in the Papists to press upon the Protestants the belief of an infallible Judge, while they disagree among themselves who this Judge should be? See *Cressy's Exomolog.* towards the end.

Whether 18. The Papists deal ingeniously with us; while they accuse us of Contentions and various Opinions; whereas the difference amongst them concerning the Subject of their infallibility striks at the very Foundation of their Church; And that while one party of them, assert the Pope is not infallible, another that a Council is not infallible, a Third that neither Pope nor Council United are infallible, whether we poor Hereticks are bound to beleive that there is any infallibility in the Church of *Rome* at all?

19. As long as the Papists do beleive that there is an infallible Judge in their Church (though where to find him they know not) they neither can or will recede from their gross superstitions, which are against plain Scripture, consent of Fathers, common sense, and convincing reason?

Whether

20. Is be prudence in any of us (unless such as be half baked Ephraimites) to dream of, much less to endeavour a reconciliation betwixt our Church and theirs ? And whether such endeavours have not much widened those differences which have been, and are yet, amongst us ?

Let this then be the Motto of every true Son of the Church of *England*. As long as Rome is Rome.

No Peace with Rome.

Certain



*Certain considerations tending to
Pious and Christian practise.*

*Those who are well satisfied in the Principles
of true Primitive Christianity, will not
altogether loose their time, if they shall
please to entertain these following Con-
siderations in their more serious thoughts.*

1. **T**Hat Almighty God created the Heavens
and the Earth, and all things therein con-
tained, for his own glory, for the manifestation
of his Infinite Power, Wisdom, and Goodness.

2. All Creatures are therefore ordained to
shew forth the glory of their Wise, and Powerful,
Creator.

3. No creature can perform this in a rational
intelligent manner, but Angels, and Men.

4. To omit Angels; Men do then accomplish
the end of their Creation, when they spend their
time in frequent and fervent prayers, spiritual
praises, and devout meditations, concerning the
Power, Wisdom, Mercy and Goodness of God in
his great works of Creation, and Providence, and
by leading an honest, righteous, and sober life.

5. All those who neglect the worship and service of God in Publick, and are not constantly on their knees in Private, morning and evening at least, do forget the end of their creation, and are in a worse condition then bruit beasts, who in their kind do serve God, for nothing so much distinguishes a man from a beast, as Religion.

6. Although Moral Honesty be a very commendable Virtue, and a necessary requisite to sincere Religion, yet without the constant practise of Piety in family, and private duties, it renders a man in the deplorable condition of an Heathen; 'tis hard to say, which is worse, Religion without honesty (which is damnable Hipocrisie) or Honesty without Religion.

7. As no man can be a true servant of God, who is not pious, and religious, so no man is truly religious, who is not sober towards himself, just, upright, and honest towards his neighbour.

8. The Spring of all holy duties towards God, and Honesty and Charity towards our neighbour, is love, sincere, and hearty love.

9. The means to work our hearts to a sincere love of God is frequent and fervent prayer, constant meditation in the word of God, in his works of Creation, Preservation, and Redemption.

10. The means to live in Love, Peace, and Charity with and towards our neighbour, is to look upon him as the image of God, our fellow

fellow Creature, one that Christ dyed for, to do to him as we would, that he should do to us; to forgive injuries, as the greatest wrongs to him that does them, to put on Publick Spirits, to do good in our generation, according as God has blest us, and the necessities of our poor and distressed brethren require at our hands, to labour after a meek and quiet Spirit, to beware of Pride (Spiritual Pride especially) Luxury, Prodigality, Covetousness, Selfishness, doting too-much on of any thing below God, or loving any thing above him, or equal to him.

11. To perform all this, we must live by Scripture rule, which must be the measure of all our Actions; not the example of others, nor the common customs of the times, nor the Civil or Common Laws of the Country, which are to short and narrow, and crooked, to measure our Actions by, not fitted for the large and noble Soul more then a Childs Coat for the shoulders of a proper man. *Est enim angusta innocentia ad legem probum esse.*

12. We must take heed of idleness, mispending of our pretious time, which is the cause of many mischeifs to our Estates, Bodies, and more especially to our Souls.

13. Employment, is improvement; of unwilling, we become unable.

14. Seriousness in business is the greatest wisdom, temperance the best Physick, a good conscience the best Treasure.

15. Drollery and foolish Jestings renders a man unfit for any imployment, Sacred, or Civil.

16. The true definition of a Good-fellow, is, That he is a pittisfull thing, good for nothing.

17. The profane swearer is one of the greatest Fools in the world. For he sins without any temeration of pleasure or profit; he swears by nothing, for did he beleive there were a God when he takes his holy name in vain, he would tremble at the profanation of it.

18. Honesty is the best policy; every Knave is a Fool.

19. The world is one great Fool, and every man contributes something to make it so.

20. He that looseth his estate looses little; he that looses his good name looses a great deal more, he that looses a good conscience looses his best friend; he that looses his Soul looses all.

21. Business is the best Recreation; the mistiming of innocent past-times, the immoderate and unseasonable use of them, the intemperate use of the Creature, as Meat, Drink, Tobacco, much Sleep, (things in themselves not sinfull) are the common occasions of great debaucheries, and sins against God, our neighbour, and our selves & families; they are apt to encrease an airy lightness in our discourses and carriage, some of them do much promote melancholly, which renders a man resty and unactive in the business of his calling, and especially in duties of piety.

22. Though some kinds of gameing (if due circumstances be observd) be not unlawful, yet when we spend more time upon them, then at our devotions, when they hinder us in the duties of our calling, when they are carryed on with a covetous desire of gain, when we stake our hearts, as well as our money, when we grow passionate, curse, and swear, at a bad cast, or game, they are exceeding sinful.

23. 'Tis not lawfull for any man to better his estate (nor yet to impair it) by gameing, or any recreation, be it never so innocent: what is got by Carding, or Tables, ought to be put into the poor mans Box, or to be given to the Servants which attend at such recreations.

24. The business of our calling must always take place of our most innocent past-times, (it being the elder Brother) and the great concerns of our soul, of both.

25. We ought to carry our selves civilly towards all men, but to enterrain familiar society, with those who are Honest, Sober, and Pious. Every serious, considering, Christian would think himself in a sad condition, if at the Last day he were to stand at Christ left hand, in the company of profane swearers, drunkards, unclean persons.

26. More kindness ought to be shew'd to a sober Non-conformist, then to a debauched profane Cavalier, who is the grand Non-conformist and adversary to our Church.

27. 'Tis hard to say who will make the greatest number of such as shall eternally perish, either
those

those who have omitted duties of Piety, and Charity, or those who have committed evil, in thought, word, and deed; sins of omission being as damnable as sins of commission.

28. Nothing more embitters a mans life then sin, nothing renders it more pleasant, then Piety, and Virrue:

29. Mortification of Carnal thoughts, unruly passions, and worldly mindedness, is one of the most necessary duties of a Christian.

30. The best means of mortification, are Praier and Fasting, avoiding of evil company, keeping a strict watch over our senses, and especially over the thoughts of our hearts.

31. Parents, Masters, Governours of Families, ought to endeavour by all means to train up their Children, and Servants, in the knowledge of God, and his waies, to teach them to abhor irreligion and profaness, to call upon them to frequent the Publick Service of God, upon the Lords-day, and every day to be present at family duties, to be constant at private devotions, as praier, reading of some portion of Scripture; they ought to Catechise them, to examine them what they have learned from the word of God, whether Read or Preached; they ought to punish them severely for Lying, Cursing, Sweating, and whatsoever is contrary to Christianity, as Slandering, Rayling, Reviling, Backbiting, and Speaking evil of the absent, who cannot defend themselves, which is an unmanly, as well as an unchristian Sin.

32. Whosoever is not Civilly and Religiously trained up in his youth, will be a curse to those Parents, Masters, and Tutors, who should have been more carefull of his Education; and tis usually seen, that such undisciplined Children prove no better then Beasts, without all understanding: *even an unbred Gentleman, is but a well born Clown.*

33. Tutors in the University that are not very carefull to bring up their Pupils in good literature, and religion especially, are grand Traitors to them, and betray that trust which is reposed in them, and such Pupils commonly return into their Country, a shame and reproach to the place of their education, where they will rail against, revile and curse, such wretched Tutors.

34. Now that all Christian duties relating to Superiors and Inferiors may be conscientiously, and sincerely put in practise, we ought most seriously to mind our latter end: That tis appointed to all men once to die, and after that to be judged according to what they done in the body; That they who have done Good, Fed the Hungry, Cloathed the Naked, Visited the Sick, shall be eternally happy and blessed. That those who have done evil or omitted duties of Piety towards God, or works of Charity, and mercy, towards their poor neighbour, shall be everlastingly miserable. All these things are more certainly true, then that the Sun shall Rise to morrow morning, for we have the word of God for them, but not for this. Good

Good Christians seriously consider these things, and then conclude what manner of men you ought to be in all manner of Holy, Honest, and Sober Conversation. Add more unto them in your frequent meditations, and improve them by your constant and daily practise. Accept them (though but few and plain and occasionally thought upon) with the same heart, as they are presented unto you from him, that earnestly desires your happiness in this life, and the Salvation of your precious souls in the life to come ; and that you may be preserved from those great and Reigning Sins of Atheism and Irreligion, which are both the causes, and effects of most vile, and un-christian practises, *Amen. Amen.*

FINIS.
